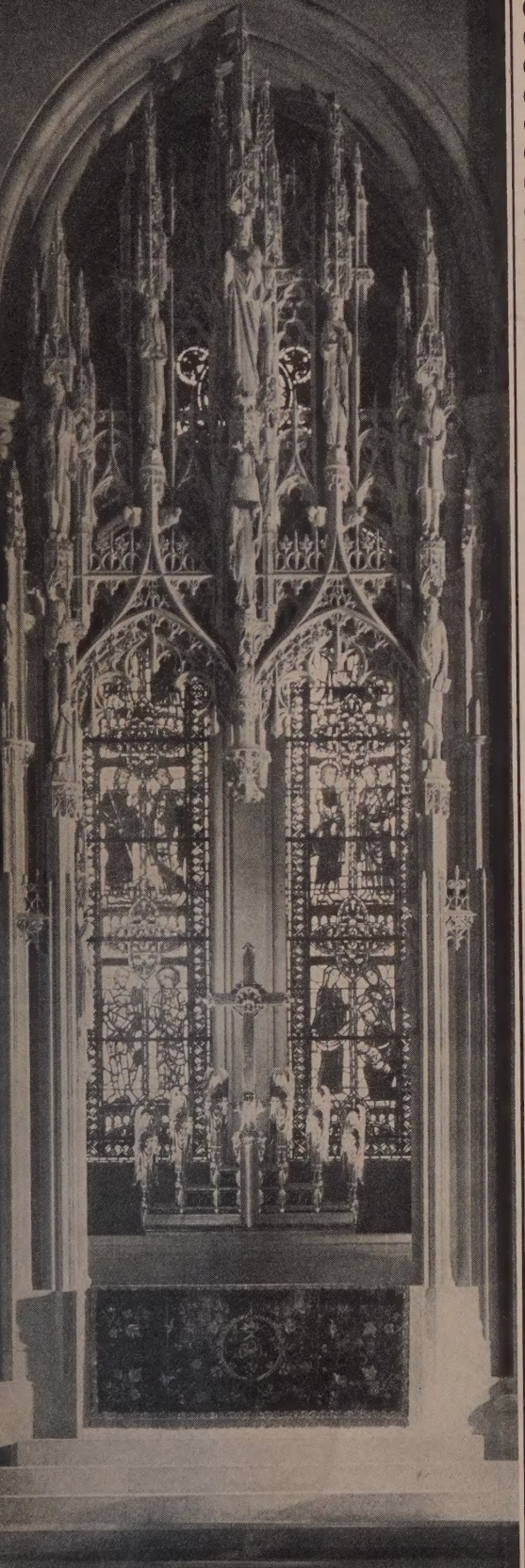

The Church Monthly

NOVEMBER, 1933

Is Our Religion Opinion and Belief or Insight and Vision?

Our Employment Project

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THE FIRST THANKSGIVING

Is Our Religion Opinion and Belief or Insight and Vision?

By Harry Emerson Fosdick

"Blessed are the pure in heart," said Jesus, "for they shall see God." That is to say, blessed are the pure in heart, for the Divine shall be real to them. Whatever else this familiar beatitude does, it carries us deep into the center of the Master's own experience. The Divine was real to him. He was an ethical teacher but he was more than that. He was a prophet of social righteousness but he was more than that. He was a religious reformer and a specialist in human friendship, but all such things, however important, were like planets swung and lighted from a central sun—God was real to him. From the time when as a boy in the temple he said to his parents, "Wist ye not that I must be about my Father's business?" until on the Cross he said, "Father, into thy hands I commend my spirit," the Divine was real to him.

The consequences have been astounding. We date all events on earth from the time of his coming and even H. G. Wells says that "His is easily the dominant figure in history." That is astounding—especially to any one who has been in the country where he lived, has visited the little village where he grew up, has sensed the poverty of it all, the slim chance he had, the few years he lived, the bitter enemies he made, the unpromising followers he gathered. It is astonishing that he should be the dominant figure in history. He knew nothing about our modern science. He never invented anything. He never wrote a book. He had no wealth, no prestige, little formal education. When, still a young man, he died on Calvary, who could have guessed that history would even mention him in her footnotes? Yet he has become the dominant figure in history! And whatever other explanations may be given, this central fact should not be forgotten, that here at least was one son of man to whom the Divine was vitally, vividly real. He did not simply believe in God or have opinions about God. Multitudes of people have done that. God was real to him. For here stands the spiritual autobiography of the Master: "Blessed are the pure in heart: for they shall see God."

Now, this beatitude intimately concerns the religious problem of multitudes of us. The trouble with many of us is not that we think God untrue but that we find him unreal. It is one thing to believe in God as almost all of us do; it is another thing to see him as a reality.

Indeed, in any realm it is one kind of experience to believe in anything and it is another experience to find it real. We all believed in love before we fell in love ourselves. We had read the story of Ivanhoe and Rowena. We knew Romeo and Juliet. We had read Mrs. Browning's Sonnets From the Portuguese. We believed in love. Then one day we fell in love ourselves, fell profoundly and abidingly in love, so that this thing in which we always had

believed became real to us, became light and life and power in us. In any realm it is one thing to believe and another thing to see.

So far as faith in God is concerned, I am speaking for practically all of you today when I say that we are not disbelievers. We could as easily think that musical notes fortuitously fell together into a Chopin nocturne as to believe that this vast, amazing universe accidentally created and arranged itself. If some one protests that this universe is not at all like a Chopin nocturne, that it is terrific, ruthless, full of discord, I answer, Say your worst about this universe—say even that it is like these symphonic cacophonies with which our modern orchestras sometimes assail our ears; emphasize its disharmonies, tragedies, cruelties, hard enough to stand sometimes and difficult to see head or tail to; nevertheless, with all the mystery, we do face here creative Power issuing in a law-abiding world which a physicist like Jeans rightly says "seems to be nearer to a great thought than to a great machine," and which before our very eyes flowers out in personalities and spiritual values and social possibilities.

No, we are not atheists, but that is about as far as some of us ever get. God is not real to us. Own up, my friends. Oh, to be sure, once in a while, when some great experience stirs us to the depths, the Divine may be real, but, for the most part, to multitudes of people God is only a matter of opinion and belief.

For a moment let us clarify our thought as to what we mean by having anything real to us. For one thing, it implies emotional vividness. Do we believe, for example, that Nature, with her mountains and seas, her storms, her forests, and her flowers, is beautiful? Of course we do. Any straggler down the street, buttonholed for consent to that opinion, would give it. But if we ask whether the beauty of nature is real to us, that is another matter. In the vast cañons of our city's streets, between these towering walls of brick and stone, some of us go week after week and never think of Nature. We do not see the stars by night or the new crescent of the moon amid the glare of our electric lights. We do not have, like Wordsworth among his lakes and mountains,

> that inward eye
> Which is the bliss of solitude.

You see, it is one thing to believe that Nature is beautiful and it is another thing to feel it, to have it emotionally vivid. So deep is the difference in religion. "I believe in God the Father Almighty"—that is an opinion, a belief. "Enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret"—that is finding God real.

Again, whatever is real to us, being thus emotionally vivid, becomes confidently assured. In our modern Protestantism there is much vagueness and doubt, and the reason is not difficult to discover. There are only two ways in which any man finds certitude and confidence in religion. Either he does it by accepting as infallible some external authority, like the Pope, or else he himself inwardly has a convincing awareness of God.

In his Spiritual Exercises, intended for the training of the Jesuits, Ignatius Loyola says that "we ought always to be ready to believe that what seems to us white is black, if the hierarchical Church so defines it." If a man is thus willing to put out his own eyes and

trust himself to the absolute guidance of another, he can have that sort of confident assurance which such external authority provides. When, however, people like ourselves have surrendered that, when we will not believe anything on another's say-so, then only one way is left in which the certitude and confidence we desire in religion can be achieved. We ourselves inwardly must have a convincing awareness of God that makes him indubitably real.

Let it be frankly said that some Roman Catholics, with their assurance which rests back upon trust in an infallible authority, are religiously better off than many Protestants are. Many Protestants are only half-way Protestant. That is to say, they have gone far enough to throw off the authority of the ancient church, but they have not gone far enough to secure that certitude, confidence, and therefore power which come from a deep, inward awareness of the Divine which makes him unquestionably sure. Ask some of us what we think about the beauty of a true home and you know the flaming certainty with which we would answer you. No doubt or vagueness would afflict our confidence. A true home is the most beautiful relationship on earth. Now, we are not taking that on anybody's say-so. No Pope by ex-cathedra utterance persuaded us of that. We are sure of that because we have vitally, personally, vividly perceived it. What could we not do on this earth with a few people to whom the Divine was thus real!

Moreover, whatever is real to us, being thus emotionally vivid and confidently assured, becomes morally controlling. Be sure of this, that wherever anything happens on this earth for the good of man, something has become real to somebody. From the time we first had knowledge that the earth is round, we all have held beliefs and opinions about the north pole, but they never did anything to us. Then came a man named Peary, to whom that whole matter was so vivid that he could say, "For more than a score of years that point on the earth's surface had been the object of my every effort." You see, it is not the things we believe that make the difference so much as it is the things which are real to us. In our present situation we do not need people with mere beliefs and opinions about social justice and humanity. There are multitudes of such. We need people to whom social justice and humaneness are so real that, despite the clamorous selfishness which is in the heart of all of us, they cannot help living for them.

Here, alas! is the source of hypocrisy: a man says he believes in one thing when another thing is real to him. I believe in Christianity, says this woman. Yet look at her. Any one can see that not Christian living but social ambition is her dominant motive. She is a social climber. Above anything else on earth she wants to walk in what she regards as the preferred circles of the town. She is trying to crash the gate. Let her repeat all the creeds in Christendom; what is real to her is something else.

I believe in Christ, says this man, but look at him! He is a preacher who is not honestly interested to speak the truth as he sees it but is anxious rather to curry popular favor, or he is a business man who deliberately and ruthlessly is taking advantage of the depression to break the spirit of his employees, crushing them down to the bare level of subsistence when there is no excuse for it. Let him go on saying, I

believe in Christ; something else is real to him.

You see, the source of all hypocrisy lies here, that a man says, I believe in a high thing, when a low thing is vivid to his eyes; so that today I am not talking about our beliefs. They often lie loosely about on the surface of our lives. I am talking about our realities, emotionally vivid, confidently assured, morally controlling.

If this is what we mean by having anything real to us, let us go deeper into this beatitude. It tells us that if a man is to have the Divine real to him a condition must be fulfilled: only the pure in heart can see God. When one stops to think of it, that is a strange condition to lay down as a prerequisite to seeing God. No one of us would ever have dreamed of saying anything like that. We would have said, If a man is to know God he must have the large grasp of a philosophic mind, but we never would have thought of talking about a pure heart. Indeed, if we are looking for God off somewhere among the stars or are trying to find him at the end of a metaphysical argument, then for the life of me I cannot yet see what purity of heart has to do with that. But suppose we were trying to find God where Jesus looked for him. Jesus put a little child before his disciples and said, "Of such is the kingdom of heaven." To find the Divine in a child takes a clean heart, clean from sophistication and cynicism and unkindness. Jesus went out into Nature and said, "Consider the lilies of the field. . . . Solomon in all his glory was not arrayed like one of these. . . . God doth so clothe the grass." To find God in the grass takes a clean heart.

Jesus came upon Peter, James, and John, ordinary men in whom commonplace eyes would never have seen anything but commonplace things, and Jesus discovered in them divine possibilities and brought them out. To find divine things in common people—that takes a clean heart. Jesus went out into a social situation full of injustice and into an ecclesiastical situation full of conventionality and corruption, where acquiescence on his part would have been safe and easy, and he heard a divine challenge to service. To hear the Divine calling us out of a social situation where personality is being hurt takes a clean heart. On the night before he was crucified Jesus went out into the garden of Gethsemane—and held there a tryst with the Divine that the world has never yet been able to forget. That took a clean heart.

You see, Jesus was not doing what we constantly do—looking for God somewhere off among the stars or trying to find him at the end of an argument. He was seeing God,—do we get that?—*seeing* him in children and Nature and plain people, in ordinary situations and in opportunities for service. My soul! stop arguing about God for a moment and sit down before this towering fact that the real God takes eyes to see.

Of course, the real *anything* takes eyes to see. Blessed are the pure in heart: for they shall see—you could stop the beatitude there. Blessed are the pure in heart: for they shall see friendship and beauty and love and goodness. All such things take eyes to see. The real Sistine Madonna does not lie at the end of an argument; it takes eyes to see. A great friendship does not lie at the end of an argument. You can argue concerning it but it takes eyes to see deeply into another's soul.

(*Continued on page 15*)

Prayer

By Harry Emerson Fosdick

Eternal Spirit, creator of our world, maker of our bodies, father of our souls, thanks be to Thee that we are children of two worlds and not one only. Were we the offspring of the earth alone, dust of dust, to dust returning, then amid the confusion of our time we were undone. Thanks be to Thee that we have a nobler heritage; that we are the children of the Spirit also; that we can learn truth, love beauty, choose righteousness; that we can be played upon not only by the fingers of the flesh but by Hand Divine, and have awakened in us harmonies that shall not die.

Lift us in Thy sanctuary to our loftier altitudes. Withdraw us for a time from the noisy problems of the world, not that we may escape them but that we may return to them unafraid. Make us indeed children of Thine and, if children, heirs, heirs of Thine and joint-heirs with Jesus Christ.

In the hands of our intercessory petition we lift before Thee the sad confusions of our world. Even in the quiet of the sanctuary we hear them, the accents of hate, the bitter voices of prejudices which sunder men and spoil the fair earth, preventing brotherhood, the fearful stupidities, the cries of the captains, and the alarms of wars. We dare not separate ourselves from these or call anything human alien to ourselves. We too are men and women. Ours are the prejudices that sunder peoples, the hatreds that make the earth unbeautiful. Here in Thy temple we would perform before Thee an act of social penitence. Forgive us all for the corruption of our city, the afflictions of our nation, the confusion of the world, and today make this penitence so deep and inward that one by one we may be transformed by the renewing of our minds.

Especially we beseech Thee for those institutions which particularly care for the building of character. Watch over family life, beset it before and behind and lay Thy hand upon it. Keep us from those secret and subtle temptations which spoil the home. If there are households here where already a rift is in the lute, mend it, Thou Spirit of goodwill, and bind us into families where children may grow to build a better world than we have left them.

We pray for our schools, recalling with gratitude the long sacrifices out of which they have come as from travail. We thank Thee for all faithful teachers laying their lives creatively upon children, hoping for a better day for all humanity. We remember before Thee with affection and expectation the boys and girls who go and come through the school doors. Grant, we pray Thee, such insight, such quality of mind, such enlarged vision and courageous faith in those who teach and those who learn that the world through our schools may achieve the character on which the kingdom of God may be built.

We pray for our churches. We repent their dismemberment. We thank Thee for the Christ at the center of them. Make him more truly the center until trivial things fall away and, drawn close to his Spirit, we are drawn closer one to

(*Continued on page 17*)

The Riverside Church

490 Riverside Drive Telephone MOnument 2-2900

For general information inquire of the telephone operator.

For information concerning

Membership, ask for an appointment to see one of the ministers.

Weddings, funerals, or other pastoral matters, address one of the ministers or their assistants.

Church School educational classes, parents' groups, or the recreational facilities of the church, see Mr. Hellstrom (Thursday, 10:00-12:00 A.M.).

Women's Activities:

For the Woman's Society, see Mrs. Howard (Tuesday and Thursday, 10:00-12:00 A.M.).

For the Women's Bible Class, see Mrs. Eddy (Monday and Thursday, 10:00-12:00 A.M.).

For the Business and Professional Women's Club, see Miss Vance (Wednesday, 10:00-12:00 A.M.).

Men's Activities: Address Dr. Carder, meet him at one of his regular office hours (Tuesday 10:00-12:00 A.M. and 7:30-8:30 P.M. and Wednesday 4:00-5:00 P.M.) or at your convenience as may be arranged with his secretary.

Young People's Work (The Riverside Guild) communicate with Mr. Hellstrom or Mrs. Howard.

Relief, social service, etc., see Miss Downs (2:00-5:00 P.M. Monday to Friday).

Special services, church finances, and sittings consult Mr. Heidt (Wednesday and Saturday, 10:00-12:00 A.M.).

▽ ▽ ▽

The office hours for staff members indicated above are published for the information of members of the congregation and the public who may find these regular appointments convenient. The ministers and members of the staff will be happy to arrange by mail or telephone for interviews at other times as may be desired. The schedules of the ministers and members of the staff are so arranged that one or another of them can be reached at the church any day between 9:00 A.M. and 5:00 P.M.

In Memoriam

MISS ALMA N. SCHILLING (1884-1933)

FOR SEVEN YEARS DIRECTOR OF WORK FOR JUNIORS
IN THE CHURCH SCHOOL AT THE PARK AVENUE
BAPTIST CHURCH AND THE RIVERSIDE
CHURCH

Sept., 1910-12—Secretary to Rev. J. E. Crowther in the Chicago office of the Missionary Education Movement.

Sept., 1912-June, 1916—Attended Hartford School of Religious Pedagogy and received bachelor's degree June, 1916.

Sept., 1916-Sept., 1919—Pastor's assistant in First Presbyterian Church, Syracuse, N. Y.

Sept., 1919-June, 1921—Similar position in Yonkers.

Sept., 1921-June, 1922—Year spent in study at Union Theological Seminary and Columbia University, New York.

Sept., 1922—Began work at Park Avenue Baptist Church.

1922-29—In the words of Miss Anna Moore, associated with Miss Schilling in her work in New York: "In any record of her work, it must be remembered that every year she was studying at Columbia or Union. Whenever there was a new course she thought would help her, she registered for it. All the time she was searching for the 'new and better way' and she spared no labor to find it."

THE BOARD OF USHERS

The Latchstring

The Board of Ushers, Season of 1932-33, Chester H. Stevens, Chairman. At the close of the year and on the occasion of the anniversary of his having served ten years as Chairman of the Board, Mr. Chester H. Stevens, who appears in the center of the accompanying picture, retired from the leadership of the Board and was succeeded by Mr. J. Arthur Planteroth, who stands third to the right of Mr. Stevens in the photograph. Though a large number of ushers have joined the Board since the opening of the church many of them have been in continuous service for two decades and more. In one case, that of Mr. Ambrose Clarke, the length of continuous service is thirty-six years.

First Row: Merton A. Nicholas, Millard F. Camp, Charles R. Conklin, Nelson D. Thompson, Rev. C. Ivar Hellstrom, Maltby G. L. Harris, Rev. Harry Emerson Fosdick, Chester H. Stevens, Rev. Eugene C. Carder, Ambrose R. Clarke, J. Arthur Planteroth, Jansen K. Hoornbeek, Albert C. Uthe, H. C. Houston, Jr., A. Robert Munro.

Second Row: H. S. Stewart, W. D. Camp, Alexander Hamilton, Henry Arnold, M. Ray MacDonnell, Harry P. Fish, LeRoy A. Campbell, Charles A. Marlowe, Alvah Taylor, Walter C. Leonard, George S. Carr, George N. Sage, Benjamin O. Nelson, George B. Kemp.

Third Row: W. D. Reeve, Alexander MacDonald, Cyril O. Bratley, Walter Moffett, Martin G. Wilkinson, Robert C. Munier, William M. Schultz, Harmon E. Broyles, John G. Kauderer, Paul Williams, Elbridge E. Gatewood, Albert Gubelman, Herbert M. Butler.

Fourth Row: Vincent M. Munier, Wendell Seymour, J. B. Terrill, Volney McFadden, John H. Blakemore, Emmett C. Barr, W. D. Ligon, Hugo R. Hustad, Perry Edwards, J. Brooke Johnston, Reuben T. Carlson, J. W. Davies, Deacon Hunt, Hubert A. Howson.

Fifth Row: Robert Hume, Jefferson Tatum, John E. Arrowsmith, Kenneth Cameron, Taylor Affelder, W. T. Camp, Elmer Olson.

Last Row: Richard Crane, Charles B. Gwynn, William T. Gossett, Norman Burdett, Robert Rich, Harold Hegeman, O. W. Irvin, Robert Walmsley, Eli Garrison.

▽

Busy Days. The sewing room which we have run for the past two years for unemployed women is opening earlier this year than it has previously and right now there is a group of about 40 women coming to the fifth floor three days a week. We have been able to start the work earlier because the funds which make the work possible have been made available in order that the relief which is so greatly needed can be extended throughout the winter months instead of from the new year on, as has been the case for the previous two years.

The work is under the general direction of Miss Downs, with supervisors and assistants from among volunteers out of the congregation. A battery of 20 or more electric sewing machines are set up in these rooms which are otherwise known as Church School rooms and a busy and effective workshop has been established to the great relief of 40 or 50 women otherwise unemployed, whose families are without income save for what they earn under our roof. Applicants are selected with care after recommendation by the Charity Organization Society or some of the Mission Boards of the city or members of our own staff. In each case the recommendation assures us of the unquestioned need in the family situation. This work is entirely outside of our regular budget and nothing which our people contribute through either the church expense budget or the

benevolence budget of the church is applicable to this work. Therefore, if you would have a hand in this very timely relief we urge you to send a contribution, large or small, to the church marked definitely for relief. And we cannot think of anyone in this particular winter who is employed and receiving any kind of regular income who will not want to set aside some portion of it for the relief of those who are destitute. We are so equipped and established that no portion of anything you may give will be spent on overhead. Your dollar, or your fifty cents, will go directly to the needy people themselves.

▽

Pamphlet on Educational and Recreational Opportunities for Adults. A special pamphlet has been gotten out which lists under various groupings the recreational and educational activities of the church that are open primarily for adults. The pamphlet is available on application at the church office. Mr. Hellstrom has written an introductory paragraph which expresses well the philosophy of the church concerning this type of work.

"The words education and recreation in church programs have become associated almost exclusively with activities offered for children. Both in our Church School and in our educational program in its wider implications there are opportunities for adults of which many in the congregation are unaware. We should be glad to have any interested persons not only in the church but in the community take advantage of them.

"Although most of the activities and groups described are sponsored by some organization within the church, almost all of them are open to all who are interested regardless of membership in those organizations. Where there is any limitation upon participation, it is so stated. In a few specialized groups it is necessary to require the payment of modest fees. Where this is the case, it is so stated in the announcement. In other words, unless the announcement says the contrary, this is a most cordial invitation to you and your friends to share in any of the activities and groups that interest you.

"This booklet does not describe an impersonal and unrelated program. Anybody who fails to enter into some human fellowship, who does not become aware of a fuller life, is missing the most fundamental opportunities which the church and its several organizations seek to make available through the activities they sponsor."

▽

The Men's Class Cabin at Bear Mountain has been a busy place through the summer months with hiking parties from various organizations in the church using it as a rendezvous and with groups of the men of the congregation making frequent use of it for overnight and week-end excursions. The church staff held its regular Fall all-day conference at the Cabin again this year as they did a year ago. It is an ideal spot for such a session as the staff finds it desirable to engage in at the beginning of the year. Only the noon-day meal was eaten indoors. The conference itself was held outdoors in the open space in front of the Cabin porch. From the middle of the forenoon till almost evening we discussed the problems that gather round the work of The Riverside Church and were entirely uninterrupted during the period. No one called, no telephone bell rang; our isolation was as complete in that sequestered spot on the

THE MEN'S CLASS CABIN

side of Bear Mountain forty miles from the city as it could have been in any isolated section of the Adirondacks.

On Saturday, October 7th, more than forty men from the congregation responded to the invitation on the part of the Men's Class to join a bus ride to the Cabin leaving the church at 1:15 in the afternoon. Just at sundown a "steak roast" was served with tempting trimmings such as only a good outdoor chef can cook and real outdoor men can enjoy. The appetizer for the steak roast was a two and a half hour hike over the back of the neighboring mountain.

The Cabin is a delightful breathing place and is being availed of by an increasing number of men from the Class and congregation and from other organizations in the church.

▽

What to Do. The other evening we sat down with the Employment Council of The Riverside Church, a group of fifteen or sixteen active people of the church who have for two years and more now been promoting the interests of The Riverside Church in the Employment Service in which we are cooperating with the Charity Organization Society under the leadership of Miss Preuss and Mrs. Cowley at the State Labor Bureau at 124 East 28th Street. You have seen the notices in the calendar asking you to call Miss Preuss —LExington 2-0900—if you need any work done in the house, or store, factory, shop, or wherever you may find need for a full-time or part-time employe.

The meeting to which we refer was the first of the Fall. There were excellent reports made as judged by the experience of previous years and other months. One interesting item was to the effect that 110 new employers from The Riverside Church have used the services of Miss Preuss and her colleagues since March 15th. "New employers" is a technical description of anybody from The Riverside Church congregation who has turned to Miss Preuss' office for the first time for help

in securing employes. One hundred and twenty-five people placed in jobs of one kind or another, part-time or full-time, during the month of September, as reported elsewhere in this issue of THE CHURCH MONTHLY, testifies to the continued usefulness of the service we are rendering in this field.

But on the whole it was a rather discouraged group of people who sat around the table. What to do in order to get business men in the church and congregation to remember the Employment Service when they need porters for their offices, apartment houses or rental property? What to do to get the men who are in the hotel business to remember our Employment Service when they need elevator operators, porters, cleaners, kitchen men, firemen and other routine types of workers in the hotel field? What to do in the matter of laying the responsibility for the larger usefulness of the Employment Service upon all the members of the church and congregation to the end that when they hear of a job or of an opening anywhere they will think at once of this responsibility and opportunity The Riverside Church is sponsoring? What to do? You who read this paragraph help to answer the question with which the Employment Council is struggling these days.

▽

Amazing Facts. Lest any reader is worried or doubtful of the progress and significance of the Church in the United States, attention is directed to the following: Membership has increased 82.8% since 1900, numbering now 50,037,000 of those over 13 years of age.

Churches with headquarters in the United States have 248,926 ministers, 277,035 church buildings and a total membership over 13 years of age of over 50,000,000. The gain in church membership is three times the percentage gain in population over a period of six years. In 1932, 929,252 new members were gained.

Depression Effects: The church is nearer depression proof than any other institution. In this depression 1 of every 22 business and industrial concerns went into bankruptcy, 1 of every 6 banks closed, 1 of every 40 colleges closed, 1 of every 45 hospitals closed, but only 1 of every 2,344 churches had to close. There is only a 10% aggregating debt on all of America's church edifices and only a 4% aggregating debt on 680 church colleges.

—Bulletin First M. E. Church, Ann Arbor, Michigan

▽

B.A.I.—E.N.L.—C.M.T.—A.I.C.P.—E.W.B.—R.C.—H.E.F.—M.E.D.—C.O.S. To the casual reader these combinations of capital letters may be highly mysterious and altogether unintelligible. It is our guess, however, that any member of our congregation who is at all close to the work of The Riverside Church and at the same time cognizant of the social service agencies of the city will be able immediately to fill in the missing links and identify the institutions, organizations, or people for whom these symbols stand.

Suffice it now to explain that B.A.I. stands for Bureau of Advice and Information, which is the Charity Organization Society's medium for saving potential contributors to charity from putting their money into groups or so-called charitable organizations which have no standing and whose agents cannot be trusted. E.N.L. and C.M.T.,

writing in the October 23rd issue of the C.O.S. bulletin, give us the following bit of information:

"TUG-BOAT ANNIE

"Last month our C.O.S. Bureau of Advice and Information saved Marie Dressler $100. You may have seen the story in the newspapers. Warm-hearted, sympathetic and impulsive, she had half-way promised a solicitor for a 'Food Kitchen,' who called her on the phone, a donation of $100. She was a bit taken back, however, when, before she had time to say 'Jack Robinson' or 'Tug-Boat Annie' a man arrived on her doorstep to collect the $100. Our Bureau of Advice and Information was consulted and this led to the action taken by the City authorities.

"Thus it was that one of our country's most popular film stars saved $100 and was spared the humiliation of encouraging this kind of solicitation.

"Haven't Bulletin Readers who do not use our Bureau ever thought when making out a check to some charity—'I wonder if I should; I've never seen the place, and have no real assurance that it does a good job. I'd certainly never be as haphazard in choosing my hats, or pictures, or stocks, as I am in choosing my charities.' "

And here is another interesting paragraph lifted from the same issue of the Bulletin:

"DO YOU REMEMBER?

"Last year we told you of the C.O.S. donor whose misgivings caused him to check with the Bureau after he had given $80 for tickets to a benefit for unemployed actors. We have always disliked leaving a story in mid-air, so here is the conclusion.

"This summer the head of that illusive 'Fund' was arraigned in court and the hearing brought out that since the first of the year nearly $7,000 had been collected, but only about $250 had been spent for needy actors. What an amazingly long way that sum would have gone had it been given to one of the many sound, careful charities which are stretching every penny to the elastic limit in helping people who are in trouble!"

In this connection we would say with some confidence that if you are inclined to contribute something to the welfare and relief work that we are carrying on at The Riverside Church we would advise you to call up the Bureau of Advice and Information and ask whether or not H.E.F. and M.E.D. and R.C. are reputable and reliable agencies or representatives.

SERMON

(*Continued from page 6*)

I stood once on a noble slope of the Alps on one of those priceless days when the autumnal coloring was just beginning to appear and, wrapped in silence amid the majesty of the mountains, I saw two of my countrywomen steaming up beside me. One called out, "We have heard that there is a view somewhere up here. Where is it?" What was the use of arguing? There it was but it took eyes to see. It takes eyes to see even scientific truth. Recall those notable words of Thomas Huxley: "Sit down," he said, "sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing." To be sure! To have eyes pure from prejudice, clean from the astigmatism of preconceived opinions—without *that* nobody ever found scientific truth.

You people here, especially in this academic environment, forever arguing about God, I do not ask you to stop your arguments but I do beg of you to go a long way beyond them. Suppose you did discover the God whom you are looking for at the end of your arguments, what good would that do? Multitudes of people have argued themselves into believing in God and then have discovered that it has made little difference to their lives. They did not go on to see this deeper matter:

> . . . Earth's crammed with heaven,
> And every common bush afire with God:
> But only he who sees, takes off his shoes.

I venture that more than one of us has emerged from a subway kiosk in some unfamiliar portion of this city and has found himself, as we put it, all turned around. Now, the trouble with us did not lie in our beliefs. We still believed that north was north and south was south and our opinions about east and west were orthodox. But all that was not real to us. What good did our beliefs do until we could make them real to us? And some of us have stood still for fairly five minutes until we could make ourselves *see* what we *believed*.

In the religious life that is one of the meanings of prayer. It means being still, for at least five minutes, until the great faiths and values which make life worth living become true to our eyes!

Of course, I understand that some may have been feeling that this sermon is a long way off from the hectic hurly-burly of an economically distracted time but, my friend, it well may be that you, who are thinking that, are the one person of all others needing this truth. You are all turned around. Yes, you are! It is easy enough to be *that* in ordinary times. It is easier now. We believe in God. Yes. We believe in the major propositions of an inherited Christianity. Yes. But we are all turned around. The spiritual values which give a man his direction, so that he knows which way he ought to go in a confused time, are not real to us. We have been neglecting those exercises out of which come eyes that see.

This is the essence of the matter, that there is no religion which amounts to much except that which is to be found in people to whom the Divine is thus real. The older I grow the less interest I have in any other kind. Across the lines of prejudice that separate church from church and religion from religion, my heart goes out to all those men and women of every creed and clime in whom this authentic sign appears, that the Divine is real to them. From Gandhi in India and Ozaki in Japan to men like Phillips Brooks in our own tradition, these are the flaming souls who amid the dust and ashes of religious conventionality make religion yet a living fire. Give us enough people to whom in personal character and social relationships the Divine is real, and we can lift humanity yet out of its slough of despond.

Well, what is real to us? For, my friends, nothing beside that can ever be any man's true religion.

PRAYER

Eternal Spirit, we have tried honestly to stand for a little while in the presence of that great soul who above all else hated sham and hypocrisy. We pray against our own lack of genuineness. We who have so often taken on our lips the sacred words, *I believe*, are afraid because so many contrasting things are real to us. Search our consciences, we

beseech Thee, and make vivid to our eyes the Divine. We ask it in the spirit of Christ. Amen.

Dr. Fosdick preached the foregoing sermon on February 5, 1933.

PRAYER

(Continued from page 7)

the other. In this day when there is no help without, except there be a right spirit within, bless Thy church in the fulfilling of her ministry.

Now we commit our own souls one by one to Thee with their griefs, their joys, their successes, their failures, with their aspirations, and their sins. Minister to us in the secret places of our hearts. Beyond the power of any tongue to sum up what we need, answer Thou not so much this prayer as the prayers that rise now from the souls of Thy people in the silence. We ask it in the spirit of Christ. Amen.

CHRIST OR MARS?

Wednesday Evenings at The Riverside Church.

December 6: The Practical Task: Translating International Ideals into Action.

Dr. Raymond B. Fosdick, President of the League of Nations Association; author of "The Old Savage in the New Civilization."

December 13: The Threatening Catastrophe: War or Peace in the Pacific?

Mrs. F. Louis Slade, Vice-Chairman of the N. Y. League of Women Voters; Member of American Council Institute of Pacific Relations.

These meetings begin promptly at 8.00 o'clock in the Assembly Hall. Dr. Fosdick will preside and introduce the speakers. The public is welcome.

Christmas Seals are being sold again this year by the National Tuberculosis Association. Their general use through the Christmas season on your cards and packages will help greatly.

Our Employment Project

Report of the Employment Service of The Riverside Church and the Charity Organization Society

The monthly reports of Miss Preuss and her colleagues have been interesting reading during the past two years. We want to share the September report with the readers of THE CHURCH MONTHLY and through its facts and figures to suggest what is going on at the office downtown. If you have a job of any kind, telephone Miss Preuss at LExington 2-0900 and she will send a selected worker qualified to fill the requirements. Lend a hand!

	September	Previous Total	Grand Total 1933
Placements	157	893	1050
Permanent Jobs	54		
Full Time	36		
Part Time	18		
Temporary Jobs	103		
Full Time	47		
Part Time	56		
Number of Individuals Placed	111		
New Applicants Registered	77	962	1030
Men	46		
Women	31		
Total Number of Applicants	749		

SUMMARY

PLACEMENTS

The number of placements in September, 157, greatly exceeded any month of 1933, but showed a 5% decrease over September, 1932, the record month of the previous year. The decrease, even though it was small, was surprising in view of the marked increase in placements during June, July and August. To date, the New York State Employment Service has not had the opportunity of recommending applicants for the N.R.A. public works jobs. 75 of the placements were for men, 82 for women and of the total number 34% were permanent. The number of individuals placed was 111; due to the housecleaning season, 23 applicants, cleaners, housemen, averaged three jobs each on temporary jobs.

Districts leading the number of placements follow:

Harlem	28
Gramercy	22
Hudson Clinton	19
Yorkville	10
Riverside	9
Riverside Church	21
State Employment Service	26

REGISTRATION

New applicants during the month totaled 77, a very small number comparatively. The total number of applicants interviewed during the month was 749.

SOURCE OF JOBS

Approximately 50% of the employers who called the employment service in September had used the service previously. Of the new employers, half had heard of the service through The Riverside Church, 25% through the C.O.S.

Timely Emphasis by a Veteran Missionary

From "The Christian Graphic" for September, the new illustrated magazine which is being published by the Japanese Christian Association, dedicated to evangelism, peace, and missions, we have clipped the following paragraphs from an article by the veteran missionary to Japan, William Axling:

A New Approach to Other Faiths

I feel keenly that in the past we missionaries as a whole have allowed ourselves to be altogether too ignorant of the content and import of the ethnic faiths which hem us in on every side in this Eastern Empire.

God has used these faiths in the past. He is using them today. They furnish multitudes of people moral restraints, ethical standards, spiritual disciplines and a technique for living. Christ declared that he came not to destroy but to fulfill the law and the prophets. How can we as representatives of Christ help to fulfill the law and the prophets which have given and are giving the masses of Japanese people the measure of light and life they enjoy if we are ignorant of the teachings and work of such moral and religious prophets as Nichiren, Shinran, Shonin, Kobo Daishi and others?

Whether we will it or not, one of the great by-products of the Christian missions in Japan has been the reviving and strengthening of these native faiths. Personally I am not troubled over the way in which Buddhism and Shinto have been and are still taking over whole areas of Christian conceptions, interpretations and methods of work. On the contrary I see in this infiltration the onward march of the irresistible Christ even into the sacred precincts of the nation's traditional religious life. This is one of Christ's major victories in Japan and is fully in harmony with his purpose not to destroy but to fulfill a people's hard earned heritage of religious values and experiences.

Jesus Christ, and His Cross, Supreme

However, do not misunderstand me. I believe in sharing but not in order to attain a diluted common denominatory synthesis. The purpose of the Christian mission is not to discover a lifeless synthesis of religious truth and experience. I believe with all my soul that in Jesus Christ, his personality, his teachings, his life and his Cross God spoke and still speaks in a unique and absolute way to all mankind. Christianity must therefore continue to be a crusading faith with an absolute, clear-cut, passionate message and life. When it ceases to be this it is doomed.

However, there are fields in which we can without compromise not only share but cooperate with the followers of these ethnic faiths to our mutual advantage and thereby render a more far-reaching service. Although Christians inaugurated and are still the driving force back of many reform and welfare movements in Japan, they do not today have a monopoly of this field. Enthusiastic temperance workers, anti-prostitution agitators, civic and social reformers and workers are found in the ranks of both the Shinto and Buddhist believers. We should contact with them and open the way for cooperative effort in these fields.

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IMPLICATIONS

Obviously there are many direct responsibilities inherent in the life and work of any Christian church. A great city is not the easiest place in which to carry on a religious program.

Our pastoral problem is a very real one and cannot be taken care of by the simple expedient of having the ministers traveling around the city calling on the parishioners from day to day. Through the various organizations in the church, however, we find that most of the people in the congregation have found opportunity for friendship and fellowship. We are anxious to discharge not only our direct responsibilities but the implied responsibilities and privileges which are reflected in the church program.

There are some implications, however, that we are not able to take care of, and we are anxious that the people who come and go in and out of the building and our various meetings and services may realize that we are working within a great city and it is not possible for us to have knowledge of, much less acquaintance with, many of the people who from time to time appear here. There is always a fringe of undesirables in any such situation. Please keep this fact in mind.

If in the course of your association with the church you do find an individual now and then who is personally undesirable, perhaps is over-aggressive in a social way, or insistently tries to sell you something, or otherwise stamps himself or herself as a bore, take the same attitude that discretion would advise under any circumstances. Do not assume that because the shadow of our tall tower has touched it somewhere it is incumbent upon you to exercise undue forbearance.

BOOK AND PAMPHLET SERVICE

OF

The Church Monthly

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Books by Dr. Harry Emerson Fosdick on a great variety of subjects are listed below. Any book will be sent postpaid by The Church Monthly on the receipt of the list price.

The Second Mile	$ .75	The Meaning of Service	$1.35
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The Church Monthly publishes some of Dr. Fosdick's sermons in pamphlet form for wider distribution than is possible through the Monthly magazine. Most of the sermons have appeared previously in The Church Monthly; a few not having been printed elsewhere. The price of the pamphlets is ten cents. They will be mailed postpaid in quantities of five or more.

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▽

The Handbook of the Riverside Church, $1.00, plus 15c if you ask to have it mailed. (It tells of the background and program of the church, and the symbolism and architecture of the building. It is a book of 127 pages and 59 illustrations.)

Please send your orders to The Church Monthly, 490 Riverside Drive, New York City